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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX

JACKSON, MISSISSIPPI, FEB. 1, 1917

NEW SERIES, VOL. XIX, NO. 5

Brother D. H. S. Cox has resigned at Ruleville. He ought to be put to work instantly.

When a man is "on the fence" in any question of duty, it usually means that his conduct is on one side and his conscience is on the other.

The Arkansas legislature not only passed the "bone-dry" bill, but petitioned Congress to submit the prohibition amendment to a vote by the states.

Somebody remarked that the Ethiopian whom Philip baptized must have been a negro, for he went to shouting as soon as he came up out of the water.

Dr. Weston Bruner, superintendent of evangelism of the Home Mission Board, is said to have resigned and will become pastor of the Tabernacle Baptist church, Raleigh, N. C.

Pastor R. H. Purser received a royal welcome at Magnolia—good home, full pantry and good friends. They are putting on the budget plan of finances and are already down at work.

We are pleased to publish a short article from Brother Thos. Spight this week about the second coming of Christ. It is a subject of vital interest to all and of joyous interest to many. It would be well if more of our thoughtful laymen wrote for the edification of others.

To save space which has been made absolutely necessary for us this year, it has been necessary to cull the matters of most importance from many communications we receive. Others have to be returned because they are too long for us to use. Be sure to write, and be sure to be brief.

"The reason we haven't greater churches today, we have too many members who are living in the devil's neighborhood and at the same time borrowing from God's neighbors. Such members are worth just about as much to the church and God's cause as a grasshopper is to a corn field."

In five years the Brookhaven church has received 521 members, making a net increase of over seventy-five per cent. The value of the church property has come from \$6,500 to \$40,000. Their benevolent contributions have grown more than fifty per cent, and current expenses about eighty per cent.

We regret that Mr. E. G. Hightower has found it impracticable to continue his work as editor of the Sunday School and B. Y. P. U. page. Business matters require his attention and he relinquishes the work with regrets which he had just begun with so much satisfaction to others. The Publication Commission will doubtless soon have the place filled.

Rev. A. A. Cooley, of Mound Bayou, in co-operation with the Convention Board and Jackson College, announces a full program for the religious institute to be held at Jackson College, February 18 to March 2, for the benefit of the colored preachers. The Bible work will be in charge of Dr. R. A. Venable, and the Sunday School work by J. E. Byrd. There will be addresses by a number of the Negro brethren, and by such white ministers as Drs. Borum, Lawrence, King, Wall, etc. This will be a fine opportunity for good work and helpful service.

We were sorry to learn of the change of name of the Baptist Memorial Hospital to the "Good Samaritan Hospital." The name Good Samaritan is alright, but we liked the name "Baptist Memorial Hospital." We felt proud to have the name "Baptist" connected with so important and prosperous an institution as the hospital in Memphis. Baptists do not have very many such institutions, and when we do have one we like to hold on to it. It seems to us the name was worth a good deal to our Baptist cause in Memphis, advertising Baptists and keeping them prominently before the public. And then a great many Baptists contributed to the hospital, and were induced to do so largely on account of the name. It is gratifying that while the name has been changed a majority of the directors are still Baptists and will remain so. But we wish they would change the name back to the Baptist Memorial Hospital. — Baptist and Reflector.

Mr. J. F. Brownlow, cashier of a bank at Columbia, Tenn., who made a vigorous speech at Houston against the report of the "Committee on Efficiency," which so stirred up the brethren, writes an article in last week's Florida Baptist Witness against the report of the committee on consolidation. He earnestly advocates the consolidation of the three boards for three reasons: that it gives the advantage of unity under one executive head, that it (according to his plan) makes the one board to be composed of the state mission secretaries, whose whole time and thought are given to that kind of work, instead of having men less familiar with mission work; and that it will enable the convention to borrow money at a lower rate of interest, thus saving in interest of \$7,000 and a total saving nearly of \$50,000.

One friend of the missionaries has sent a dollar to pay the postage on the paper to one of our foreign missionaries. We give the paper to the missionaries, but friends have been volunteering to pay the postage, which is two cents on every paper sent—seven in number. It takes seven dollars to pay the postage. We shall be glad to hear from any who wish to contribute. It would also be a good thing if friends would send a medical journal to each of the medical missionaries. They cost seven dollars and fifty cents each.

It is interesting to see how in our neighbor State of Tennessee the new secretary of education, Dr. R. W. Weaver, is putting new life and hope into the educational work of that State. It makes one's heart glad to see this work come buoyantly to the front. God be with you, brother; and we hope it will not be long till the same work in Mississippi and the other states may stand right along in the same column.

Professor Hugh Foster has served twenty years as superintendent of the Hernando Sunday School and was recently unanimously re-elected. He has led it up from a small beginning to the A-1 standard, of which class there is a small number. They have not failed to meet in fifteen years.

The question that Baptists seem to have confused counsel about on their mission fields is education. Is this an indication that we might more properly put the emphasis on saving the lost?

Rev. S. B. Culpepper, formerly of Mississippi, has accepted the call of the church at Clovis, New Mexico.

There is one way of splitting a church which will do good and that is to split a big four-walled house up into rooms for a Sunday School.

In another part of the paper is a notice of the death of Rev. T. H. Wilson, of Bellefontaine. We sorrow to give him up. One of God's noblemen.

The church at Drew has called Rev. J. F. Tull, of Monticello, Ark., for full time. He has worked most of his life in Mississippi and we hope he will come back.

The meeting at Clinton which was to have begun this week, has been postponed for a week, to February 8-18, on Dr. Dement's account, who is to come from Greenwood, S. C.

Kansas is preparing to pass a law forbidding the shipment of liquor into the State, and another empowering the governor to suspend from office officials failing to enforce the law.

The mission funds of the Florida Baptists were caught in a bank failure in Jacksonville, amounting to over \$7,000. Most of their office force suffered loss in the same way.

It is good to see that staunch paper, the Sunday School Times, coming out squarely against the fallacy of the universal fatherhood of God, and the necessity of the new birth as the only means of becoming children of God. It effectually answers Dr. Lyman Abbott's contention in the Outlook.

There are some endless chains which are nuisances pure and simple; but there is one which has Bible authority behind it. The disciples were told to make disciples of all nations and teach them to do what the original disciples were commanded to do. Thus the process of making disciples and baptizing goes on forever.

A bill has been introduced into the Tennessee legislature forbidding the bringing of alcoholic liquors into the State in any amount for beverage. If the Supreme Court of Mississippi will set aside that foolish referendum law, then the next thing for us is the "bone-dry" law. It is coming everywhere. Our God is marching on.

We read with a great deal of interest the booklet, "Practical Hints of Preaching," prepared by Drs. McGlothlin, Carver and Sampey. It is prepared as a simple handbook for preachers to be used in institutes. It will do great good. Costs only fifteen cents. We predict, however, that it will some day be re-written by one of these men, avoiding overlapping.

The Baptist and Reflector objects to the proposition to make the boards consist of one member from each state. We do not believe that there will ever be satisfaction among the members of the Southern Baptist Convention till something of this kind is done. The boards must represent the entire constituency and properly reflect their will. The item of expense, which is objected to, need not cut any figure. Simply reduce the local membership and have meetings semi-annually. We are with Brother McKinney in his minority report in this matter.



### WHEN CHRIST SHALL COME AGAIN.

In The Record of January 4th you say that "a beloved brother writes to know what is meant by there being war in heaven, and whether Christ will come to reign a thousand years on earth before the judgment." Commenting on this inquiry you say, "Anybody who knows and can convince others that he knows, and can do it in the space of one column, is at liberty to clear up the atmosphere."

This is a hard task. One may know, or think he knows, and yet be utterly unable to convince others who hold a different opinion, or regard the matter as not of sufficient importance to justify an investigation.

I had hoped that some eminent Bible scholar would take it up, but this not having been done, I am willing to give the "beloved brother" the benefit of my own study though I would much rather hear than to be heard. Of course, in the short space of one column it is impossible to fully discuss these two questions. As to "war in heaven" which John saw as recorded in the 20th chapter of Revelation, I will say only that I think it refers to the expulsion of the devil and his rebellious followers. That he is in the world and exerts a powerful influence, our every-day observation teaches us. He appears to be especially active in the "Old World", now, and it would seem that he can number amongst his followers some of the "crowned heads" of Europe.

To the second question, "Will Christ come to reign a thousand years on the earth before the judgment?" I wish to address myself especially, though necessarily very briefly, and will try to confine myself to the allotted space.

Before Jesus was born in Bethlehem the burden of prophecy was the coming of the Messiah; and it was the greatest event in all the history of the world. Since His ascension, the "blessed hope" of the church in all the ages has been and is that He is coming again (John xiv:14) to receive us unto Himself. When this shall be, the Father only knows (Matt. xxiv 36; Mark xiii 32).

I suppose the "beloved brother" who asks the question has in mind the final judgment, and I shall so treat it. There are, however, some wonderful events preceding this. The resurrection of the "dead in Christ" (I Thess. iv. 15-17; I Cor. xv. 51-53). This is followed by the "great tribulation" lasting about three and a half years (Matt. xxiv. 21-22). Immediately after this the Lord shall come with power and great glory (Matt. xxiv. 29-30). The armies besieging Jerusalem will be destroyed (Rev. xix. 11-21). This is the battle of Armageddon.

This ushers in the millenium. Then, "He shall sit upon the throne of His glory" (Matt. xxv. 31). He will come to earth again (Acts i 11). "His feet shall stand upon the Mount of Olives" (Zech. xiv. 4; Job xix. 25). "And every eye shall see Him" (Rev. i. 7). All living nations shall be gathered before him (Matt. xxv. 32). This is not a judgment of the dead or of individuals but of living nations for the manner in which they have treated His brethren

(the remnant of Israel) during the great tribulation. "He shall have the throne of David" (Luke i. 32). This will be on the earth (Jer. xxiii. 5-6). He shall have a kingdom (Dan. vii. 13-14), and rule over it with His saints (Rev. v. 10). The kingdom of this world shall become His kingdom (Rev. xi. 15). His throne shall be in Jerusalem (Jer. iii. 17). The apostles shall sit upon twelve thrones judging the twelve tribes of Israel (Matt. xix. 28). He shall rule all nations (Rev. ii. 27).

At the beginning of this millennial period the devil is cast into the bottomless pit (Rev. xx. 1-3). The saints who were taken up to meet the Lord in the air (I Thess. iv. 16-17), together with those saved during the great tribulation are to reign with Him a thousand years (Rev. xx. 4). This is the first resurrection (Rev. xx.), last clause of verses 5 and 6. "The rest of the dead" (the wicked dead) are not raised until the thousand years are finished (Rev. xx. 5).

A beautiful picture of the condition on the earth during the millennial period may be found in Isaiah xii. 6-9. At the end of the thousand years the devil will be loosed for a little season (Rev. xx. 3, 7). He gathers his armies and again besieges Jerusalem, when they are destroyed by fire from heaven (Rev. xx. 8-9), and the devil is cast into the hot lake of fire and brimstone (Rev. xx. 10). Then comes the final judgment (Rev. xx. 11-15).

I fear I have not made this as clear as it should be, in trying to condense, but if it shall prove helpful to the "beloved brother" or any other child of God, I shall be thankful, and all the glory shall be His.

"Even so come Lord Jesus."

THOS. SPIGHT.

Ripley, Miss.

### A PROPOSED PROGRAM FOR SOUTHERN BAPTIST CONVENTION.

#### ONE HUNDRED MILLION DOLLARS FOR JESUS CHRIST IN FIVE YEARS.

Rufus W. Weaver, Secretary of Christian Education for Tennessee.

The discussions regarding our denominational machinery have absorbed much of our thought and too much of our time. The report of the committee on the consolidation of boards suggests added machinery as the means of lessening friction, eliminating waste, and securing increased efficiency. The value of machinery depends upon its output, and the test of the up-to-dateness of the machine is its capacity to meet new demands. Whether the proposed plan is adopted or whether we continue organized as we are now, we will spend our time more profitably by attempting greater things for God than we have ever done and in the process we will discover whether the present machinery is worn out and too antiquated to meet the existing demands.

For Southern Baptists there is no greater need than a sensible, comprehensive program covering a definite period, appealing in a powerful way to the imagination, which shall challenge all our people to heroic and

unsurpassed sacrifice. Other religious bodies have set for themselves a definite objective; it remains for the Southern Baptists to plan a program which shall seek higher ends and nobler results.

The development of Southern Baptists has been so constant, so rapid, and so marked by the absence of startling features that only the statistician is in a position to give a true picture of our wonderful progress. The gifts of Southern Baptists for all purposes have more than doubled during the ten years between 1905 and 1915—the latest statistics which we have. The aggregate contributions for 1905, of which home expenses were more than two-thirds, were \$6,083,000. The value of church property increased from \$25,471,000 in 1905 to \$58,319,000 in 1915. The aggregate contributions for 1915 were \$12,281,000. During this decade the missionary offerings have increased 88 per cent; the number of Baptists, 65 per cent; the total membership, 42 per cent; the value of church property, 132 per cent.

If Baptists make no advance in their giving to home expenses, missions, and other benevolences, they will contribute during the next five years \$61,408,000.

If the increase in the value of church property, due to the erection of new and better buildings, be no more than what it has been for the past five years, there will be added to the wealth of our churches \$14,927,000.

Therefore if Baptists make no advance during these years, they will raise \$76,335,000.

The total increase of the gifts of the churches for all purposes, over the amount given at the beginning of the five-year period in 1910 is fully \$4,000,000. Part of the period was marked by financial depression, seriously affecting the giving of the people. It is proper to assume that during the next five years there will be a normal increase in the gifts of our people, equal to that in the preceding five years. This, added to the \$76,335,000, would make a total of \$80,335,000.

These figures are presented simply to prove to the practical man that the raising of \$100,000,000 for Jesus Christ during the next five years is a practicable, reasonable objective for Southern Baptists.

It is appropriate that this program should be considered and adopted at our next convention, which is the one-hundredth anniversary of the second meeting of the Triennial Convention when Luther Rice, whose interest was primarily in the support of Adoniram Judson and his fellow-missionaries in foreign fields, came before the convention and recommended the establishing of domestic missions. He saw that the propagation of Christianity in the foreign fields depended primarily upon fortifying Christianity and making strong the home base. This desire to make successful the foreign mission enterprise led him later to establish a religious newspaper and a Christian college, and to encourage and co-operate in the organization of state conventions throughout the country. The Baptist denomination, as it is now organized, came into its present form primarily to enable



Thursday, February 1, 1917

# THE BAPTIST RECORD

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Baptists to support the better our foreign work.

We are just concluding the Judson memorial fund, which is doing for the foreign field what we need to do for our home land, viz: establishing institutions to promote and to perpetuate Christianity by the building of schools, colleges, seminaries, new church buildings, hospitals, asylums, publishing houses and missionary homes. Forward-looking Baptists in the different states have undertaken the establishing of such institutions, and these are now sorely in need because of inadequate support. It is time for us to do for the South what we have been engaged in doing for the foreign field. Let us give the next five years to the repairing of the breaches in the walls, to the fortifying of Southern institutions for the coming day of stress and danger.

The following distribution of the \$100,000,000 is suggested:

Home expenses of local churches	\$50,000,000
Missions—foreign, home, state, city	12,000,000
Education, including seminaries and training schools	10,000,000
Hospitals	2,500,000
Orphanages and other philanthropic institutions	2,500,000
Buildings and the payment of existing buildings debts	17,500,000
Church building fund additional to the present	2,000,000
Sunday School field work	500,000
Endowed literature, Bible fund, tract fund, etc.	1,000,000
Ministerial relief	2,000,000

Total \$100,000,000

An equally important part of the program should be the increased emphasis upon evangelism. Last year there were 168,000 baptisms. During the next five years we should have at least 1,000,000 baptisms.

The enrollment in our Sunday Schools last year was 1,760,000; five years before the enrollment was 1,248,000, a gain of over half a million in five years. We should make as the objective of our Sunday School enrollment 2,500,000 Sunday School scholars.

A normal increase in membership will give us 3,000,000 members at the close of this period.

Southern Baptists, consider the five-year program!

One hundred millions of dollars for Jesus Christ.

Five thousand mission workers at home and abroad.

Twenty-five hundred young men getting ready for the Christian ministry.

Forty thousand students in schools under Baptist control.

Two millions, five hundred thousand scholars enrolled in Southern Baptist Sunday Schools.

Three millions of church members better organized for service.

The faith of our fathers firmly entrenched against all the assaults of an evil future.

Rev. C. L. Wilson, who went from Magnolia to Mt. Vernon, Texas, reports his work moving on prosperously. This is the way with most of our ambassadors abroad.

## GATHERING MATERIAL FOR SERMONS

### I. Sources of Materials.

1. **Personal Experience.**—Two extremes should be avoided—one, to imagine that our experience is sufficient to settle all questions; the other, to refrain from drawing upon our own experience at all. Paul did not hesitate to relate the experience of his conversion time and again. Spurgeon, Moody, Broadus and other great preachers have made good use of personal experiences.

2. **Personal Observation.**—We have opportunities to observe others and can turn to good account their religious experiences. Thus one accumulates a fund of information that can be made exceedingly interesting and profitable, coming as it does from an eye witness. We should seek to relate the experiences of others with accuracy and faithfulness. If our hearers get the impression that we are careful to give faithful reports, they will welcome incidents from real life. Jot down memoranda of all remarkable and instructive experiences that come under your observation.

We should keep our eyes and ears open wherever we may chance to be in God's wonderful world, for we never know when we may see or hear something that may help us to impress divine truth from the pulpit. The lower animals, trees, flowers, growing crops, clouds, mountains and many other things have a message for the observant preacher.

3. **Reading.**—(1) The Bible is the book from which the wise preacher will draw more material than from all other sources. He should read rapidly through the Bible to make himself familiar with the history, the prophetic literature, the poetry, the teaching of Jesus, the epistles, and the Revelation. The preacher should read the rich devotional passages in the Bible slowly and with much prayer for his own growth in grace. Incidentally he will thus accumulate much valuable material for prayer meeting talks, for personal interviews with the sick and the sorrowing, and for sermons. Every preacher ought also to be digging up some portion of the Bible with the aid of the best helps he can get. This intensive study of single books will yield large returns to the preacher. Occasionally the preacher will profit by the study of some great word like "grace," using the concordance to find every occurrence of the word in the Scriptures. Use the marginal references in the American Standard Edition of the Bible. They are the best commentary that can be found and will guide the preacher to other passages that throw light upon the text he wishes to preach from. Let every preacher under thirty resolve to learn enough Greek to enable him to read the New Testament in the original language. Most young preachers under twenty-five ought to learn Hebrew also. Read the Bible in every language that you happen to know, and read it in all the English versions that you can get your hands on. We can never know the Scriptures too well. The preacher above all others ought to be at home in the Bible.

(2) Religious books and periodicals. Pilgrim's Progress, Spurgeon's Sermons, Matthew Henry's Commentary, good commen-

taries on single books as Broadus on Matthew, works in theology, such as Dagg's Manual of Theology, Pendleton's Christian Doctrines, Mullins' Baptist Beliefs, and Strong's Systematic Theology—these are invaluable to the preacher. The pastor ought to take the Baptist paper in the State in which he is laboring and some good secular newspapers. If possible, let him also take some strong general denominational paper like the Watchman-Examiner or the Baptist World. He will find in the Home and Foreign Fields much information that will enrich his sermons with fresh illustrations from the mission fields of the world. If one wishes to keep abreast of the religious thinking of our day, he will get much help from the Review and Expositor, a strong Baptist quarterly. Religious biography is a gold mine for the preacher. The people are always ready to listen to stories about Spurgeon, Moody, Jeter, Mercer, Boyce, Broadus or Manly. A careful reading of the lives of Judson, Carey, Yates and John G. Patton will furnish illustrations for twenty sermons. The Baptist Hymnal is well worthy of careful study. Many a sermon would be better for quotations from the great hymns.

(3) Other reading. Cultivate a taste for good literature. Read Shakespeare, Milton, Tennyson and Browning. History is a field that will yield excellent material for sermons, especially church history. People like to hear about Chrysostom, Augustine, Huss, Luther, Cromwell, Roger Williams, and Wesley. Fresh stories of Robert E. Lee and Stonewall Jackson will catch and hold the attention. A good daily newspaper like the New York Times will bring to the preacher valuable material every day. One must learn how to get through with the daily paper in thirty minutes, as it becomes a hindrance by usurping time that ought to be given to other work. A good monthly magazine like the Review of Reviews or the Literary Digest is quite helpful to the preacher.

### II. Preserving Materials.

1. A good memory is the best guardian of one's materials, and memory can be cultivated. If one gets clearly in mind the material to be preserved, memory's task is greatly lightened. By association of ideas the facts imbedded in memory will be called forth when needed.

2. It is well to have a note book at hand in which to jot down any fact or illustration or text or thought before it slips out of mind. It is well to put down in writing enough to make it easy to recall what is needed. We cannot always understand our own notes.

3. Some preachers use to advantage files in which clippings from papers and magazines are deposited.

4. It is well to make full notes of all sermons and addresses just before or just after their delivery. The more the young preacher writes, the better it will be for his style of speaking; and the written memoranda will make it easier to rework the sermon and preach it in another community.

5. In reading books in his library the preacher can underscore important passages and make notes on the margins.

6. An interleaved Bible is valuable for

(Continued on page 8)



# The Baptist Record

180 East Capitol St. Jackson, Mississippi

**\$2.00 PER ANNUM.**

PUBLISHED EVERY THURSDAY AT  
JACKSON, MISSISSIPPI

— BY THE —  
**Mississippi Baptist Publishing Company**

P. L. LIPSEY, Editor

PUBLICATION COMMISSION:

T. Christian, D. D., President; G. S. Dobbins,  
Th. D., Secretary; I. P. Trotter, D. D.; R. L.  
Motley, D. D.; W. H. Morgan.

Entered at the postoffice at Jackson, Miss.,  
as second-class matter.

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tinued, drop us a card. It is expected that all arrearages  
will be paid before ordering paper stopped.

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olutions, of 100 words, and marriage notices of 25 words,  
inserted free; all over these amounts will cost one cent per  
word, which must accompany the notice.

## EDITORIAL.

### THE EDUCATION CAMPAIGN.

Our people are becoming deeply interested in the progress of the efforts now being made to clear our colleges of indebtedness by paying off the bonds which were sold to provide buildings for Clarke College and the Woman's College. Responses have been good both to the statements sent out to subscribers from Dr. Lawrence's office, and to the personal appeals of Dr. Quisenberry for large and extra contributions from those whom the Lord has blessed. He made a trip the middle of the month of January up in the Delta, where crop conditions had been good. Here the Lord has some who have also been blessed with a sense of responsibility for what He has entrusted to them and they made a good offering. His next objective was Hattiesburg, where the first campaign had its beginning and where the Woman's College holds first place in their hearts. President Johnson added \$1,000 to his previous contribution, and the trustees had taken the matter up with a prospect of adding several thousand dollars more to their former gifts. This is a good beginning.

Already enough has come into the office to assure the saving of Clarke College from the threat of foreclosure, and everything is now focused on meeting the \$16,000 and interest due on the Woman's College the first of May. This must be done by large contributions of new money as well as the prompt payment of all pledges previously made to the Education-Commission. This is no time for bickering or dillatoriness. There is no room in the kingdom of God for littleness and jealousies. Divisions and lack of concert are fatal to the work of Christ and the Baptists. Such a time as this calls for men of big hearts and wide vision. We have never taken our education work seriously as we ought; but this is furnishing an opportunity and a crisis. All the indications are that it will at last be met in the spirit of Christian heroism.

### IS THIS A CORPSE?

Since the convention at Asheville made its pronouncement on the question of co-operation with other denominations in the conduct

## THE BAPTIST RECORD

of mission schools, it is said now and then that it is a dead issue. This is said by two classes of people, those who think so and are satisfied and by those who are afraid it is so, and are uneasy about it. It is a new version of the old story about the little boy of a poor stepmother. The boy had been sick for a long time, and the doctor, knowing his hope of collection was small, had concluded that the boy could not live through the day, and invited the undertaker around to be ready for his function. Both visitors and the stepmother were looking down at the white form that seemed at last breathless. The doctor turned to the undertaker, lifting the corner of his eyebrows, and said, in a low tone, "He is dead." Upon this the little boy opened his eyes and weakly answered, "No, I am not dead." But the mother interposed with, "Hush, Willie, you musn't dispute the doctor!"

It does seem that the decision of the convention not to put any money into any schools that are not absolutely owned and controlled by Baptists ought to settle the question. But in some quarters the matter bobs up occasionally in such a way as to produce the impression that there are those among us who are not willing for matters to remain in this status, but seek a re-opening of the question, perhaps not simply a reconsideration but a reversion. To be sure the question was not settled by a unanimous vote; that doesn't occur often, but it was by such a majority as certainly to be convincing and satisfying. If matters of mission policy are to be settled by majorities, then this one was settled.

But under the plea of letting all sides be heard from there have appeared arguments opposing the wisdom of this decision which indicate that some are willing to be the mouthpiece for dissent and the expression of dissatisfaction. The latest of these that has come under our notice is an article by Rev. Frank Rawlinson in the Review and Expositor for January, entitled "A Crisis and a Challenge." Mr. Rawlinson is a missionary to China, now in this country, and has well known and pronounced views in favor of co-operation. We tried to see in his article an appeal to Southern Baptists to rally to their own schools and give them adequate support; but a second careful reading of it failed to find this, but further convinced us that it is what Dr. E. B. Pollard calls a very earnest plea for larger co-operation with other denominations in the educational propaganda in China.

The purpose of The Baptist Record is not to review the article. We should be glad to do that if time permitted, but to ask the question whether we are to consider this question settled, or are our Baptist organs to be turned into instruments for overthrowing the work of the convention. Is this a corpse, or is the whole question to be re-opened? With much that is said about independent churches and independent Christianity, we are entirely agreed. With all proper efforts to foster Christian education in China we are in entire accord. These are things discussed in Mr. Rawlinson's article. That the Chinese, like other folks, must work out their salvation, is according to the

Thursday, February 1, 1917

gospel order. That we cannot and ought not to bind them to methods that are merely individual, national or occidental, will be granted. But that Southern Baptists should adopt the policy of interdenominational co-operation in their mission work—that is another and a wholly different matter. It is not a question of what I shall require of Chinese Christians, whether we shall require or forbid them to co-operate; but what shall Southern Baptists do in China and elsewhere in regard to the question of union with others.

### WISDOM FROM ABOVE.

In the book of James wisdom occupies a leading place, but he makes a careful distinction between genuine and spurious wisdom between that which gives one a reputation for being a smart talker and that which enables one to render the greatest service. It is one thing to be smart and another to have good sense. One may have a glib tongue and never say anything worth while. It is possible to be a "brilliant, conversationalist" without ever contributing to make others wiser or better. It is not a thing unknown for one to have great "fluency" of speech without giving evidence of thoughtfulness, or imparting a large amount of information or truth. Shallow brained people often have and express great admiration for those who have what they deem oratorical gifts or are supposed to have great "command of language." On the other hand there were those who thought of Paul's speech as contemptible, because he eschewed the superficial arts of the sophists in his preaching of the gospel.

While it was a weakness of the Greeks to seek after wisdom of this variety, and the clatter of tongues was their ideal of excellence, the Jews had their share of it, for James specially warns them against it in his epistle. He cautions them not to lightly aspire to the rank of teacher. Many a young fellow in our day has been carried away with his own noise, the melody of his own voice or was in danger of feeling a call to preach because he had an uninterrupted flow of words. Or being really called to preach was misled into thinking it meant simply the ability to talk. It may be better to be tongue-tied than tied to your tongue.

The real trouble here is a corruption of motive, a mistaken ambition for place, a diseased hunger for the esteem of men, rather than an ambition to serve them and to honor God. It is in opposition to this that James speaks of the wisdom that is from above, which he says is "first pure then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. This is contrasted with the wisdom that is "earthly, animal, demoniacal, producing faction, confusion and every vile deed." That the wisdom that is from above is pure means that it is unselfish, not prompted by motives of self-seeking, not corrupted by earthly and sordid aims and ambitions. Its purpose is to communicate not to appropriate, to give not to get, to serve not to strive. Its origin is not of this earth; it is from above. It came down with



Him who came not to be ministered unto but to minister. It is not known outside of His kingdom and fellowship. But it is real wisdom; it is the genuine article. The sharp practice that seeks its own is but a counterfeit. The wisdom that is outward-looking and outward in reach and effort can only be "peaceable." It does not provoke opposition and is not provoked. Having no selfish ends to serve, it does not result in jealousy and strife. It is "gentle, easy to be entreated." Having no personal ambition to gratify, it cannot be anything but gentle and listens to the entreaties of others with all due consideration. It is merciful by its very nature of unselfish love and cannot fail of being full of good fruits; is unchangeable and impartial in its manifestation of helpfulness and is free from any temptation to hypocrisy which is the inevitable result of religion without the dynamic and controlling power of love. James concludes this paragraph in the third chapter with: "The fruit of righteousness is sown in peace by them that make peace." This kind of wisdom results in increasing righteousness, a growing standard and attainment in righteousness in others around us who are influenced by it. Ability to speak will not effect it. Eloquence in the pulpit or in any public address will not apart from this Christian motive produce the desired results of righteousness in life.

#### HATTIESBURG BIBLE SCHOOL.

"Like Pentecost to me," was the description of it by one of the brethren. He said the two books of the Bible which were studied looked bigger to him now than did the whole Bible before, and he proposed to bring his deacons with him next time, that they might get the benefit of it. At supper on the last night the men all spoke out of their hearts the joy and benefit that had come to them through the study and fellowship. Dr. Dudley made the homiletic studies live and practical in the preachers' work. Dr. Christian showed himself a master at description and interpretative narrative as he carried the class through the Acts of the Apostles in what he aptly called the "Development of the Apostolic Life." The editor had a good time leading in the interpretation of the book of James in what he called "The Tests of Faith." The preachers seemed as hungry for it as any other poor sinners. Dr. Patterson had planned to be there but was hindered. Brother T. J. Moore, the enlistment man and manager, not only managed the program admirably but gave a number of good lectures on "The A-1 Church," which quickened all who heard. Brethren Byrd and Holcomb conducted the school of methods as to Sunday School and B. Y. P. U. work which made every pastor long to meet the demands for better service. Brethren O. P. Estes and J. A. Lee preached two good sermons.

There were about fifty preachers in attendance — mostly from Southeast Mississippi and several laymen who came for parts of the program. There was said to be a fifty-per-cent increase in attendance over last year. There was a good company of

ladies from day to day in attendance upon the meetings conducted by Miss Lackey, and one day there was an all-day gathering of the ladies from far and near which overflowed into the main auditorium. Many of the ladies also attended the Bible classes. On Thursday night Dr. Quisenberry gave an account of his mission trip through Brazil. It was said by many to have been the greatest Bible institute they had ever attended.

The hospitality of the people of Hattiesburg was a constant marvel. They took the preachers into their homes and every day at the church dinner and supper was spread for the whole company. The ladies of the various churches, including the Y. W. A.'s, took charge of the dining room in turn and mutually surpassed each other in their tactful hospitality. It made some of us think of the story of the little boy who, when a visiting preacher remarked that he greatly enjoyed the dinner, replied, "Ma, said she knew you would, 'cause you didn't have anything like that at your house!"

This member of the company enjoyed the hospitality and the delightful fellowship of the people at the Woman's College. They are a great lot of big-hearted, happy, hard working folks. May they continue to prosper even as they have done from the beginning.

#### MR. SUNDAY ON PREACHING.

At the union meeting of ministers in Boston, on January 15, Mr. Sunday gave the following advice to preachers:

"I may be able to offer you some suggestions and start things. I may do for you what the penny does for the slot machine. Failure in the ministry is due in the first place to lack of ability. God fixed some things before the foundations of the world. A man whom God has not made to preach can never preach. Lots of ministers have misunderstood their call. In the second place, lack of enthusiasm makes a lot of ministers fail. If I did not sweat out more collars than some ministers, I would not do any more than they. I like a Bantam rooster. He puts all there is in him into his crow, and he has the spurs to back it up. Too much dignity brings failure. Preaching John Smith and his dignity is a different thing from preaching Jesus and Him crucified. A student came down to preach at the Madison Rescue Mission in a frock coat, and white tie, and got out his manuscript and began to read. An old 'bum' walked out, and the doorkeeper asked him what was the matter. He said, 'I never knew why the cannibals ate them before.' Coldheartedness causes ministers to fail. One minister said nearly all his congregation had the grip, and I know where they got it. No heart ever was warmed by an iceberg minister. Suppression of personality causes ministerial failure. Every man has a great asset in his personality. No one else has it. Be yourself. God wants you if he has called you into the ministry. He wants the real man you are. Every man has his past in the Lord's work. No one else can do your work. No matter how tired he is an elephant cannot sit down on his trunk. Be yourself. Have an ambition to grow. A minister who does not grow

will be like the man who could take his collar off over his head without unbuttoning it. A conceited man is like some restaurants—everything is in the window, and only hot air on the table. Lack of proper training causes many ministers to fail. Lots of seminaries teach students a lot of stuff that is no more use to them than a crane's egg to a setting hen. The student knows a lot about philosophy and science and history, but little about men; he cannot find the Prodigal Son without a concordance. He knows about the Hebrews, but don't know the people in his block. Lack of tact causes failure. Tact wins where learning fails. Paul learned both at the feet of Gamaliel and in tent making. A minister asked a woman on a hot day, 'How does your husband stand the heat?' He had been dead two years! Against stupidity even God is powerless. Some preachers try to do too much. The church which has too much done for it will soon be done for. The minister who tries to preach, superintend the Sunday School, be president of the Young People's Society, and all the rest, will soon have no church. Preachers fail because they do not preach the Bible. I believe the Bible from cover to cover. A minister preached for a church two months, and an old member brought him a Bible with nothing but the covers and the Ten Commandments. He had torn out all the parts he had said were doubtful, and that was all there was left. Have courage. No one in the pews has a right to tell you what to preach. When I have truckled to others I have failed; when I have been most courageous I have been most successful. Moses was learned in all the learning of the Egyptians, but it did not give him the big head. Ministers must be born again, or they cannot bring others to the new birth. I take no responsibility for those who have come forward after I have left. It is up to you. I can tell you of towns where I have been, where ninety per cent of the converts have stood firm. Prayer is a necessity to success in the ministry. An old minister, dying, said, 'I do not wish I had preached more, but I wish I had prayed more.' Be filled with the Holy Ghost. You can do nothing without it. Jesus' last promise was, 'Ye shall receive power, after that the Holy Ghost is come upon you.'—E. F. M., in Watchman-Examiner.

President Wilson seems to see visions of peace since his speech to the Senate last week. He may have "inside information" which inspires him with hope, but to the average man on the outside, it looks like there will be a good deal of fighting before peace comes. One thing is sure that permanent peace is possible only on a foundation of righteousness. "The kingdom of heaven is righteousness, and peace and joy in the Holy Ghost." Melchizelek is first by name king of righteousness, then king of peace. And in this he is a type of all the peace that abides.

Brown University, Providence, R. I., reports an increase in attendance of twenty per cent in the past five years, being now 1,136, and 580 others enrolled in the extension courses.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Home and Foreign Mission Day in the Sunday School, March 25th.

Let us not forget our educational program. The budget calls for \$25,000 this year. Let's see to it that at least that much is raised.

Brother W. Y. Quisenberry is in the field for the raising of \$30,000 by the first of May. The prospects are bright. He has already received several \$1,000 gifts. He wants ten men in Mississippi to give him \$1,000 each. Several of these have been found. Who will be the next one?

Every pastor in the State will be requested to take a collection for Christian education in the month of February. If the fifteen hundred churches in the State will make a contribution there will be no trouble in raising the amount necessary to finance our work. Of all years this is a crucial year with us educationally. We have to raise \$5,000 for Clarke Memorial College by February 15th, or else the bonding company holding the mortgage against the college will foreclose the mortgage. We have then got to raise at least \$8,000 by the first of May to take care of bonds maturing on the Woman's College on that date, and six months later we will have another \$8,000 indebtedness on account of the Woman's College maturing which must be taken care of. In addition to these items there is a good deal of interest to be paid. If we can raise \$30,000 in the campaign we are now pushing for Christian education, we will be on our feet and can easily take care of maturing obligations as they fall due. The five-year program will not be difficult to carry out if we can get through this year. Let every Baptist in the State do his dead-level best—and do it now.

### Meeting of State Secretaries.

The state secretaries held their meeting this year at Shreveport, January 22-25. Many questions concerning the interest of our Southern Zion were discussed. Prominent among these was the question of denominational finances. After a good deal of discussion pro and con, a committee was appointed to formulate a statement as to the best methods of denominational finances and as to how best to safeguard all the interests of the kingdom in the putting on of denominational budgets, etc. The secretaries set forth the following as their deliverance on the question of denominational finances:

### Denominational Finances.

The question of method in financing our denominational work is of vital concern to our people. It is being brought directly to our attention by the educational work of our laymen organization looking to a general adoption of the budget system, and by many of our state conventions in putting this work

on a budget basis. We therefore feel that some statement ought to be made by the state secretaries defining the budget system, relating it to special campaigns and special offerings and pointing out some fundamental and underlying principles which must be preserved in order that we may give the free Baptist conscience a chance to express itself under the direction of the Holy Spirit, which must always be given His rightful place in the administration of the finances of the kingdom.

Feeling this way, we suggest that the following principles be recognized and preserved:

1. That system and order is an indispensable prerequisite in any Scriptural plan for adequately financing the work of the denomination.
2. The freedom of the individual Baptist conscience must be preserved by being given the full liberty to express its sense of stewardship.
3. The educational and spiritual stimulant necessary to soul-awakening and soul-growth must be provided so that the best there is in Baptist life may be called out and utilized.

Keeping these things in mind, we are of the opinion that the budget system, where workable, is the best method as a basis in financing our denominational work, but feel that there should be thrown around it certain safeguards in order to preserve the Baptist principles announced above.

1. That the budget should not be put on in any church until proper preparation has been made. The preparation should be educational and spiritual and should be sufficiently extensive and intensive so as to reach the whole membership and pledge the church to the system.

2. There should always be a double budget, one for current expenses and one for missions and benevolences with the funds kept separate.

3. The budget should never be put on with the promise or understanding that no public appeals will be made and no public collections taken. The law of spiritual development and the extraordinary needs of denominational life cannot be formulated in an iron-bound budget. Hence, any wise system of collecting funds for the kingdom will provide a plan for special campaigns and special offerings since they offer opportunities for education and spiritual awakening indispensable in the growing of great givers.

4. There should always be a proper and adequate follow-up method so as to insure the success of the system by securing regularity among the greatest possible number of givers.

5. The mission funds collected should be remitted monthly to the proper denominational agent, otherwise one chief aim of the

systematic weekly plan of giving breaks down.

6. There should also be set aside by the convention, in states which have adopted the budget system, distinct periods and these periods should be recognized by the churches, when each object fostered by the convention should be given special emphasis.

7. The fact that this special emphasis should be made leads us to set forth some of the benefits of the special campaign.

### Special Campaigns.

Special campaigns for special objects have clear Scriptural sanction, and their usefulness has been abundantly demonstrated. Such campaigns are needed to take care of special objects which cannot wait for recognition in church budgets. Extraordinary emergencies call for extraordinary efforts. It will never be possible for the finite mind to anticipate all the emergencies of the future.

Campaigns are awakening in their effects. Humanity, even redeemed humanity, has a strong tendency to drowsiness. It is so in respect to everything religious. Sameness and perfect order lend themselves to sluggishness. The call to awake and undertake a commanding thing has a high value. The normal state of any church is one in which people are saved in the ordinary services, but there is a distinct value in a call to a church to enter upon a campaign to win the lost.

Campaign for finances are needed to arouse the people in any church where the budget system is in use, to work their own plan. Experience has proven that stimulation is necessary to keep the practice of any people up to any worthy plan. Besides, few will subscribe enough in cold blood. The campaign is needed to call them to do their full duty. Campaigns are always not only stimulating but educational as well. Worthily conducted, they spread knowledge and greatly promote enlistment. Thus they push the boundary lines of activity out further and further. Moreover, properly conducted campaigns make the atmosphere in which larger givers and competent leaders are discovered and grown. Warmth is necessary to growth. Campaigns also promote unity among the masses and win to co-operation the scattered and lethargic denominational units which are unmoved by the ordinary. Spiritual life cannot be lived successfully or happily on a dead level. The fervent enthusiastic campaign calls out the heroic and sets life to higher ideals. It is needed to reinforce and make more effective any and every other method which may be devised to further the kingdom. It also furnishes the opportunity to present the great objects of the denomination and to educate our people in missions—State, home and foreign.

Without campaigns in which the denomination goes afield united and purposeful to win worthy objects, we lose the force and value of momentum in overcoming difficulties. It is Christianity in intensive action that conquers.

Dr. M. O. Patterson has accepted charge of the church at Monticello. This with Fayette, Brandon and Duck Hill, gives him a wide territory and an inviting field.



THE HEART OF THE GOSPEL OF  
JOHN—FIVE GREAT WORDS

John T. Christian, A. M., D. D., LL. D.

THE BELIEVING IN JESUS; OR THE  
CHANNEL OF THE DIVINE FAVOR.

The evangelist John states an important fact when he refers to John the Baptist in these words, "The same came for a witness, to bear witness of the Light, that all men through him might believe" (1:7). That the gospel of John was written to furnish evidence that a man might believe is further stated in these words, "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (20:30-31). The purpose, therefore of the gospel of John is to induce men to believe that Jesus Christ is the Son of God.

The thesis of the evangelist is to lead men to believe that God was manifested in the flesh. The text is, "The Word was made flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth" (1:14). To prove his thesis he presents three forms of evidence: (1) Witnesses, (2) signs, (3) the conversations of Jesus in his own words. When men believe the evidence they have eternal life. If a man does not believe the evidence he is condemned already. The necessity of believing in Jesus is tremendously emphasized. The verb "to believe" occurs in this book no less than ninety-eight times.

There are several things of importance, as described by John, in this believing in Jesus.

1. The believing in Jesus marks the difference between death and life in a person. The man who believes has life, the man who does not believe is already condemned. Believing in Jesus places a man beyond condemnation. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (3:14-17). Such a one has eternal life. The opposite statement is also true, for the one who does not believe is condemned. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (v, 18). The same contrast is found in verse 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Everlasting life is the portion of the believer; shall not see life is the portion of the unbeliever.

Condemned already, as a ship is condemned because unfit to sail; condemned by his

own conscience and the law of God, as a sinner unfit for heaven. "The condemnation here spoken of is not of the judge but of the architect. It is a customary thing to appoint a committee to examine a bridge or a building, but if either is condemned as unfit for use, the architect merely proclaims that repair is needed; he refers to the past, not to the future. He says, not that they are to be destroyed, but that he will not guarantee them for a single minute, that the hall or building is not safe for a meeting place, and that the bridge is not fit to be a vehicle of commerce between man and man. The whole word lies in the word "already." Some may have read that wonderful story of George Elliott's, 'Daniel Deronda,' and remember the marvelous character in it, Mordecai, who, by the mysticism of his mind, is represented as having gone back. He became possessed with the idea that he was a bridge over which the whole world was passing; he felt the feet trampling over his life, and they weighed him down with agony. Never was Mordecai so little of the madman as when he possessed that thought. Whether we realize it or not, the idea is true. Every one is a bridge for the whole world. The world would not have been the same if you had not lived, and what is that but saying you are a means of transport for the generations? Therefore it is of the more value that some are labeled, 'condemned already,' to hear a voice warning us back from the gilded parapet, from the painted structure, from the gaudy edifice; for the frail planks are ready to fall into the mighty cauldron seething below. Stand back until the rotten materials are renewed and welded together" (Dr. G. Matheson).

2. Believing in Jesus Christ is the channel through which the spiritual life reaches the soul of man. Believing is not grace, it is not the means of grace, it is the channel by which the grace of salvation flows into the soul. It is not the reservoir, it is not the water of life, it is merely the pipe through which the water passes. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me, and drink. He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water" (7:37-38).

3. This believing in Jesus includes an intellectual assent to testimony, or evidence, presented by credible witnesses and confirmed by signs or miracles. It is not faith but it results in faith. It is the belief of credible evidence; and the believing of this evidence causes men to act and accept Jesus Christ as a personal Savior. The evangelist presents witnesses whom he thinks give such testimony of the work of Jesus Christ and that this evidence will cause men to accept him. Believing that testimony a man has life everlasting.

This is an appeal to the intellectual and reasoning side of man. It is not a mystical theological concept; not an appeal to a system of theological thought; not even a dictum from God Himself; but a belief which produces knowledge based upon evidence.

To believe includes that there must be credible evidence to convince a candid mind

of the truthfulness of the testimony presented. Webster defines the word evidence, "Assent to a proposition or affirmation, or of the acceptance of a fact as real or certain, without immediate personal knowledge; reliance upon word or testimony; partial assurance without positive knowledge or absolute certainty; persuasion; conviction; confidence; or belief of a witness; the belief of our senses."

John declares he had this kind of evidence which would induce men to believe that Jesus Christ was the Son of God. This evidence can be considered in the same manner that all legal evidence is to be weighed. He proceeded upon the same fundamental principles by which legal evidence may be presented. Greenlie, who is one of the greatest authorities in law, says, "The word evidence, in legal acceptance, includes all of the means by which any alleged matter of fact, the truth of which is submitted to investigation, is established or disapproved. This term, and the word proof, are often indifferently used, as synonyms with each other; but the latter is applied by the most accurate logicians to the effect of evidence, and not to the medium by which truth is established. None but mathematical truth is susceptible of that high degree of evidence, called demonstration, which excludes all possibility of error, and which, therefore, may reasonably be required in support of every mathematical deduction. Matters of fact are proved by moral evidence alone; by which is meant not only that kind of evidence which is employed on subjects, connected with moral conduct, but all of the evidence which is not obtained either from tuition, or from demonstration. In the ordinary affairs of life, we do not require demonstrative evidence, because it is not consistent with the nature of the subject, and to insist upon it would be unreasonable and absurd. The most that can be affirmed of such things is, that there is no reasonable doubt concerning them. The true question, therefore, in trials of fact is not whether it is possible that the testimony may be false, but whether there is sufficient probability of its truth; that is, whether the facts are shown by competent and satisfactory evidence. Things established by competent and satisfactory evidence are said to be proved" (Greenfield, A Treatise on the Law of Evidence, I. 3, 4, Boston, 1892). And he continues, "The only legal test of which they (the proofs) are susceptible is their sufficiency to satisfy the mind and conscience of the common man."

The test of evidence is that it shall convince a common man beyond a reasonable doubt of its truthfulness. We do not have to consider that the evidence may be false or contradictory, but does it furnish sufficient probability of its truthfulness. The proof that John presents of the deity of Jesus Christ and of the spiritual life will stand the test. In substantiation of this fact John presents the three lines of proof mentioned above.

Dr. J. B. Lawrence reports that brethren are meeting their pledges to the Education Commission and the outlook is hopeful for making the landing.



### Mississippi Woman's Missionary Union Page

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.  
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

If—if—if you could only look in now and see us on our house boat, you would laugh and want to come along. But before we reached this part of our journey we had many experiences.

Miss Barton met me at Hong Kong. We had to do a great deal of buying there. She helped me, then we kept the children so the others could shop. Dr. Hayes, of Wuchow, was there to help. Dr. Mewshaw and Mr. Lowe, Mr. and Mrs. Anderson, of Canton, also came to receive us at Hong Kong. After a siege of trying to buy of Chinese and British dealers, we were ready to start up the West River, Dr. Hayes conducting our party. It is a nuisance to try to change money and work with these people when you don't know how. He knew it and that is why he took charge of us. Now Mr. Lowe has full charge and is a great one to deal with these people. He knows how it is done, too.

At Wuchow we were met by four families, Dr. and Mrs. Leavell, Rev. and Mrs. Tipton and four children, Dr. and Mrs. Hayes and son and the young lady, Miss Rea. Miss Scarlet, her companion, was away on a country trip with her Bible woman. We were a beautiful sight going up through the narrow Chinese streets with all our baggage and coolies. We looked like a circus parade. We were to all those who filled the streets to see us. The whole city saw us, too.

That mass of faces haunts me yet and the sight of that one Chinese city was enough to tell me what was meant by so many things I read about and heard of. Just think of our sidewalks with little sheds on each side just nearly together at the top. And O! the odors! You can never, never imagine what they are like. The pigs, chickens, cats, snakes, lizzards, dogs, dried fish, roasted cats, everything dead and alive of that kind go up and down that narrow street together. They carry water and waste things of all kind past you as you try to get along.

We finally reached the compound where three new temporary houses are. They are neat little places but cannot last very long. We spent one week there; they did everything to make us happy. We had a Chinese dinner, afternoon teas and a real picnic on the lawn. They are so glad to see foreigners, they crowd in many things with their regular duties, and truly they are a busy people. Several times the doctors had not time to eat. One day just at eating time they had to run to the government school to get

a man who had cut his throat. They performed a wonderful operation and saved his life. The paper was full of it; they are famous now. But after they do this everybody trusts them.

One day in a walk over the mountain we found a basket containing a dead baby girl. She had been left there before she died. A man up there told us. She was left to be devoured or decay. All over the hills we found jars of ancestors' bones (and we saw the ancestors). While there Miss Meadows returned to her work after three years in America trying to grow strong.

If you could see me you would not wonder why I cannot write. I am perched on a stool on the front of the boat as we go through a most beautiful gorge. This is our observation car. I wish you could see with us. We travel in great state. I am with Mr. and Mrs. Lowe in one boat, Dr. Mewshaw and family in one and the freight in one. Then two gunboats of soldiers accompany us. There are many robbers in these mountains and all foreigners are thus protected. We have just passed a group of natives in boats that were robbed last night. They are now under protection of soldiers but it is too late. You can see how thankful we are that God has kept us from harm so far. We are now six days from Wuchow and will be some eight or ten more. Our boats are small but accommodate five of us, two cooks and nine coolies. All along the way we see temples, pagodas and heathen customs. Our boatmen sacrifice over the fronts of the boats to the river gods.

Last night we stayed in a heathen city where no Christians live. They were having a funeral parade. The man is being buried today. He had been dead three months, and was waiting for the priest to select a lucky day for burial. This is it. While they were waiting robbers stole their son and have him hidden away for ransom. The family has not ransomed him yet. In this parade they had all kinds of musical instruments and torches. You never heard such racket.

A few nights ago we saw the cormorants fishing. Some day we shall send you a picture of them. I am surely seeing everything this first journey. Even as I now sit I was called to see a bridal party crossing the river in boat. They had horrid music. Seeing these things makes me know how little I can express in words. I have read and heard but the real thing is astounding. Just think of these millions of people who know no way except that of the ages of heathenism back of them. I am glad I am going to one of these cities to teach the gospel to a few. Some day God will use the few to tell it to other few, etc. Do not fail to pray, for if I ever needed prayers, it is now. And don't ever blame missionaries for giving all their strength in such a few years for intensive work must be done. Do not expect us to win multitudes. We must win and train a few. It cannot be done otherwise. A Chinese Christian is a new creature in entirely a new atmosphere and must be fed and nourished little by little on the things that are foreign to his mental or moral understanding. But it is wonderful to see the trans-

formed new born man seeking to know the way step by step. I visited the school at Wuchow and saw the eagerness there as well as at Shanghai.

Next year we shall have to have another young lady for our work. Be sure to pray and work for the right one to be sent us. Everybody we have passed talks of our great opportunities in this new station. They want to join us but cannot. Miss Barton has just returned from a visit to Rev. and Mrs. King, at Kwei Lin. She stayed one month. She wishes that were her home, too.

By the time you receive this you will have had a merry Christmas and a happy New Year. I hope so it was with you and all yours. This is to be mailed November 24th before we reach our destination.

Do not forget I am depending much on your prayers.

Christmas greetings to all the ladies of Mississippi from one who is yet on her way to Kwei Lin.

I cannot tell if I have written all I want to or not, for I write under difficulties. Do not notice all the mistakes and scribbling. Just read between the lines, too. I surely will be glad to hear from you once more.

Give my love to all whom I would remember if I were with you, Miss Lackey especially.

Yours who would love to have you with her this moment.

HATTIE STALLINGS.

The Watchman-Examiner begins a series of twelve editorials on "The Old and New Theologies." They will be good for young preachers especially and interesting to all serious-minded Christians. It is a good paper to have, anyway.

Billy Sunday closed his campaign in Boston and went to Buffalo. From April first to July first he will be in New York City.

### GATHERING MATERIAL FOR SERMONS

(Continued from page 3)

the preservation of materials. Sermon notes can be inserted throughout the volume, and are always easy to use. A wide margin in Bibles is desirable as a place for recording references to books or other material that will illustrate a given text of Scripture.

#### III. Using the Material.

1. Having selected a text and a subject for the sermon, the preacher should next make in writing an inventory of all his materials on the subject. He will then make a selection of material that best answers his purpose, and set about the arrangement of the material into an effective sermon.

2. If he lacks materials suitable for the development or illustration of certain parts of his discourse, he will go in search of new material for the purpose. His concordance or the marginal references in his Bible may lead him to the very material he needs. He will run over in his mind the books that help him and will follow up every clue that promises to lead him to what he needs. Earnest, prayerful reflection will bring to mind much that will strengthen the sermon.—J. R. Sampy in Practical Hints on Preaching.



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Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

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# MEAT CAUSE OF KIDNEY TROUBLE

Take Salts to Flush Kidneys if Back Hurts or Bladder Bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

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cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers, SHUPTRINE COMPANY, SAVANNAH, GA.

# FALLING OUT OF RANKS.

T. B. Ray.

We have been greatly distressed lately by several sad deaths that have occurred in our missionary family.

Carolyn Hart, the six-year-old daughter of Rev. and Mrs. J. L. Hart, died of scarlet fever on December 9, in Rosario, Argentina. Brother R. S. Hosford writes as follows concerning this sad experience:

"Our good Brother Hart paid another installment of the price of missionary honors. We buried his eldest daughter last Lord's Day in the quiet Protestant cemetery outside the busy rush and ignoble strife of the great Rosario.

"A severe epidemic of scarlet fever and diphtheria has been scourging the homes of the people, and hundreds of little ones have fallen. Some members of Hart's church had three or four children down with the awful malady, some of whom passed into the other world. Sister Hart, with much real denial, placed her Christian services at the disposal of the poor mother and made several long calls to the home (which is situated away out of the city about ten miles from the center). Doubtless our sister brought the sickness back with her. There were no hospitals or such near the afflicted family, hence Mrs. Hart deemed it her duty to aid the stricken mother.

"About one hundred people gathered in the cemetery at the burial. There were a good representation of those gathered to the Lord through Hart's work here. It was indeed sad to see him tearfully say goodbye to his little girlie, but the sweet sympathy of those whom he has led into the light and pastored, was a true balm on that sad occasion."

Mrs. Frank Rawlinson, of Shanghai, China, who was on her furlough, passed to her reward January 7. On the evening of December 17 she fell on the ice in Baltimore, and fractured her hip. An operation was performed but blood poisoning developed with the sad result announced. She leaves behind her husband and six children.

Mrs. Rawlinson's maiden name was Carrie Dicts. She was born in Cambridge, Maryland, October 4, 1877. She married Frank Rawlinson, December 25, 1889, and sailed with him to China, September 19, 1902.

As a missionary she devoted herself to general work among the women and children. She was a gracious and effective worker. With the care of her large family upon her, it was not possible for her to do as continuous work as some other women missionaries. Yet her presence in the missionary force was always felt. She did one great service—she built a Christian home that had wide influence. In making the appraisal of the work of the wives in our mission operations, how can we ever be able to fully estimate the far-reaching influence of the Christian homes which these women create? The Christian homes these missionary women maintain in the midst of heathenism are a missionary asset to be prized beyond our powers of valuation.

Miss Lottie Price, who was a de-

voted friend of Mrs. Rawlinson, was visiting the Rawlinsons in Baltimore when Mrs. Rawlinson was hurt. Miss Price, with characteristic devotion, looked after the Rawlinson household while Mrs. Rawlinson was in the hospital. At the cemetery on the occasion of Mrs. Rawlinson's funeral, Miss Price was thoroughly chilled, and being already weak in body, she developed pneumonia. She received the best of attention in the hospital. The good women of Baltimore were very gracious to her as well as to Mrs. Rawlinson during their sicknesses. Miss Price died on January 22, and was buried according to her request by the side of her friend, Mrs. Rawlinson, in Woodlawn cemetery, Baltimore.

Miss Lottie Price was born June 7, 1851. She was educated in the city schools of Philadelphia. She moved to North Carolina in 1889, and sailed for China, November 1, 1894.

Her untiring efforts in school work and in country evangelistic work in the Shanghai region greatly endeared her to a wide circle of missionary and Chinese friends. Her quiet, patient, determined effort despite the handicap of a frail body, bore much wholesome fruit. The example of her faithful and devoted Christian life was a great inspiration to all who knew her.

In her last moments, she left a message to the Foreign Mission Board to the effect that her years of service in China had been happy ones, and that it had been a great privilege to have had a part in the work, and that now at the end these years were as her crown of glory.

We are sure that Southern Baptists will feel deeply afflicted over the passing of these dear friends, and their prayers will be with those who are left behind. May their going from us bring to us a vivid realization of their unselfish lives which will lead us to a deeper devotion for the great cause of foreign missions. We must close up the ranks and press the conquest more heroically.

Richmond, Va.

## FROM KENTUCKY.

With the exception of repeated colds and no small amount of catarrhal trouble, I and my family have gotten along quite well in the rather severe climate of North-central Kentucky. While the city of Winchester is in the most beautiful part of the "Bluegrass" section, it is only a short distance from the mountains. This, together with its considerable elevation, causes the climate at this place to be quite hard on catarrh and like troubles. However, the warmth of disposition among my people, and the highly encouraging outlook of

## With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

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This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

my work makes up for many physical difficulties.

Our annual report shows many additions to the church, and the year closed, for the first time in its history, with every financial obligation fully met and a snug sum left in the treasury. We now have the "single budget" system, and the every-member canvass shows an increase of nearly \$1,000 in subscriptions over any previous year. Our people are greatly encouraged, and many of them confidently believe that we have the best church in the State. I, of course, feel the same way. Nothing reasonable has been left undone by the church to show its appreciation of my imperfect services. In addition to gifts of money and scores of beautiful and useful articles, the church has just made a handsome increase in my salary.

The brethren of Kentucky have shown me many kindnesses, and I am beginning to feel quite at home among them. However, it is difficult at times to control that feeling of homesickness which has haunted me ever since I left my many dear friends in good "Ole Miss." I shall never know sweeter fellowship than I had with you dear brethren in Mississippi. With eagerness do I read The Baptist Record each week to learn of the work of my former co-laborers down there. With the earth snow-covered and the temperature ranging near zero, I entertain a most friendly feeling for the "Sunny South" today.

With unmeasured love for yourself and the entire Baptist brotherhood of the State, I remain,

Most cordially,

R. L. MOTLEY.

Winchester, Ky.

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## Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for February 11, 1917.

### JESUS AND THE WOMAN OF SAMARIA.

John 4:1-29.

Golden Text: "Jesus Christ came into the world to save sinners." (I Tim. 1:15.)

The opposition and envy of the leaders toward Jesus were becoming more pronounced. He, therefore, left Judea for Galilee. "He must needs go through Samaria" on this journey. The incident of the lesson occurs near the city of Sychar at Jacob's well, as Jesus passes through Samaria, from Judea to Galilee. Jesus was tired and sat on the well to rest, toward the middle of the day. The woman came to draw water.

#### I. The Contrast.

The thoughtful reader is struck with the unique contrast presented in the two remarkable personal interviews recorded in the third and fourth chapters of John. It is not by accident that they occur together. The contrast appears in the character of the persons dealt with and the methods of dealing with them.

1. Who are the persons? Two lost sinners. But their stations in life and characters are far removed from each other. One is a rabbi, learned, influential, in high position; the other a hated Samaritan, ignorant, a "drawer of water." One is religious, has good moral character, fancying himself in the kingdom; the other, irreligious, with the insinuating question-mark about her character.

2. What are the methods? Wholly different, but they lead to the same end—the revelation of Himself as the Christ, the Son of God. The one He approaches by the way of the spiritual birth, God's love-gift to the world, and the cross; the other He approaches by way of the water of life, the sinful life and its remedy. The methods may vary, but they lead to the Christ.

#### II. Barriers Broken Down (vs. 5-10).

Some barriers had to be smashed down before Jesus could grapple successfully with this depraved soul. Jewish prejudice would not permit social intercourse with the despised Samaritans. Who were the Samaritans? Read II Kings 17:24-41. From the captivity of Israel in 721 B. C., a few poor Jews were probably left in Samaria who intermixed with the heathen peoples sent by the Assyrian king to repopulate the cities of Samaria. From this amalgamation came the Samaritans, the "half-breeds." Read Ezra 4. The date of this record is about 535 B. C. The Jews' refusal of Samaritan help in rebuilding the temple is the beginning of the racial prejudice existing in the time of Christ. The Samaritans built a rival temple of worship on Mount Gerizim to which the woman refers in verse 20. The Jew could not express any greater contempt for one than to call him a

Samaritan. To Christ they said, "Say we not well that thou art a Samaritan and hast a devil?" No wonder this woman was surprised at the request of Jesus for water and asked the "why;" "for the Jews have no dealings with the Samaritans."

#### III. The Unveiling of the Sinner's Life (vs. 11-19).

Some one has said that there are four selves in every person. Self number one, that self which one exhibits on dress-parade occasions. Self number two, that self which those closest to us see. Self number three, that self which one knows himself to be. These selves often differ widely and are not the real, true self. Self number four, that which God sees and knows us to be. This is the true self. Jesus unveiled to the woman her fourth self. Jesus probed deeply. He must do it in order to find a congenial soil in which to plant the word of life. The steps are simple.

1. The arousal of interest (vs. 11-15). Wonder if much of our preaching doesn't miss the mark because it falls on disinterested ears. Well, Jesus began with water, "give me to drink." She was thinking in terms of water just then. The water subject grows in interest because a Jew has asked a Samaritan for a drink. Another flash of interest is thrown on the subject when Jesus directs her attention to Himself as One able to give her living water. The interest is shifted to the Person. "Who are you, any way?" "Art Thou greater than our father Jacob?" Well, water and life-water are two different things. The woman must see that. A touch of added interest fires her woman's curiosity. The two kinds of water are contrasted. Well-water slakes thirst only for a time. The living water, the love-life of Jesus given to one by faith in Him, the Christ, the Son of God, slakes soul-thirst forever. She seized upon the "never thirst again" idea and cries, "Sir, give me this water," thinking to slake physical thirst forever (v. 15).

2. The look within (vs. 16-19). The interest in water breaks over, but the spiritual truth has not been grasped. Can the blind see? This sin-sick soul cannot drink of the living water until she feels her sin-sickness. She must look within. There must be a sense of sin. Jesus throws the search-light into her soul. Abruptly leaving the water subject, says, "Go call your husband." The finger of Jesus is now upon the root of the trouble. Here is the paramount difficulty in the way of understanding and drinking this living water. She winces and sidesteps—"I have no husband." With prophetic insight Jesus cuts deep into her life and drags the "skeleton out of the closet." She has told the truth, but intending to deceive. For thou hast had five husbands; and he whom thou now hast is not thy husband." That fourth self, that sinful self, the true self that Jesus

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Miss Lottie Price, who was a de-

Thursday, February 1, 1917

THE BAPTIST RECORD

11

saw is now viewed under the search-  
light by the guilty sinner. Her life  
has been unveiled to her.

### IV. The Unveiling of the Sinner's Savior (vs. 19-26).

That look within, the sense of sin,  
is indispensable to the sinner's seeing  
the unveiled Savior. "If thou know-  
est the gift of God, and Who it is  
that saith unto thee, Give me to  
drink \* \* \* " She did not know  
Him then. But now with a biting  
sense of guilt and need, the woman is  
prepared to behold the Messiah-  
Savior as He unveils Himself. The  
steps again are simple.

1. The prophet disclosed (vs. 19-  
20). In pointing out her hidden sin  
Jesus discloses Himself to her as a  
prophet; then the confession, "Sir,  
I perceive that thou art a prophet."  
This is true knowledge of Him and a  
good stepping stone for something  
higher.

2. The difficulty removed (vs.  
21-24). It was a difficulty about  
worship. The old question of the  
proper place to worship—Jerusalem  
or Gerizim—was sprung. How will  
this Jewish prophet handle this con-  
troverted question? The issue is  
met. Place worship is at an end, and  
all true worshippers must know that  
"God is Spirit and they that worship  
Him must worship in spirit and  
truth."

3. The Messiah unveiled (vs. 25-  
26). The woman is not certain  
whether the proper view of worship  
has been set forth or not, but ex-  
presses her faith in the coming  
Messiah (He that is called Christ)  
who will declare all things rightly.  
What an opportunity for Jesus!  
What will He do? "I that speak  
unto thee am He." O, the glory  
and the sublimity of that hour, the  
Christ, the Son of God, unveiling  
Himself to a lost soul!

This woman "of the street" be-  
lieved on Him as the Christ. She

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got a draught of the water of life;  
and leaving her water pot, she went  
back into the city and began to  
speak the message. In fact she  
preached some. She had a good  
theme, "Come see a man who told  
me all things that ever I did; can  
this be the Christ?" She believed  
more than she permitted herself to  
say. She did not let up till the city  
was on fire and coming to Jesus.  
"Many believed on Him because of  
the word of the woman" (vs. 39).  
Two days Jesus remained amongst  
the Samaritans and many believed on  
Him, saying to the woman, "Now  
we believe, not because of thy speak-  
ing; for we have heard for ourselves,  
and know that this is indeed the  
Savior of the world" (vs. 42).

"Progress is thus made in the re-  
ception of Jesus not only as the  
Messiah of Israel, but the Savior  
of mankind, that is, of men of all  
races and ages. He is no local, or  
national, or racial Redeemer, but the  
one and only Savior for all time"  
—Robertson.

### Teaching Nuggets.

1. The vast possibilities of the  
"wayside ministry." The meeting at  
Jacob's well seems entirely incident-  
al. But Jesus used it as a great  
opportunity to win a soul. The vast  
possibilities are seen when many  
Samaritans believe on Him. The  
great Winner of souls makes us  
alert to the opportunities and possi-  
bilities that are about us to lead the  
lost to Christ.

2. Method in soul-winning. Jesus'  
method was ever to arouse interest  
in the individual, to create a sense  
of sin, to lead gently to Himself. Our  
hope in winning a lost soul lies in  
our power, under God, to arouse dull  
eyes and heavy ears to a keen inter-  
est in salvation; to produce a sense  
of sin and a feeling of need; to lead  
to the Savior.

3. The need of conviction of sin.  
Here lies an important truth too  
often overlooked. You can never  
lead a lost soul into saving relation-  
ship with Jesus Christ until there  
breaks upon that soul a sense of sin,  
and guilt, and need. Let it be said  
most positively there is no such  
thing as being "born again" without  
this. No man ever sincerely desires  
to be saved till he experiences this  
sense of sin.

4. The Savior will unveil Himself  
to any truly penitent soul. He runs  
to meet that soul. He receives him  
with open arms. He gives him a  
draught of living water.

At a certain church it is the invari-  
able custom of the clergyman to  
kiss the bride after the ceremony.  
A young woman who was about to be  
married in this church did not relish  
the prospect and instructed her pros-  
pective husband to tell the clergyman  
that she did not wish him to kiss her.  
The bridegroom obeyed the instruc-  
tions given.

"Well, Harry," said the young wo-  
man when he appeared, "did you  
tell the minister that I did not wish  
him to kiss me?"

"Yes."

"And what did he say?"

"He said that, in that case, he  
would charge only half the usual  
fee."



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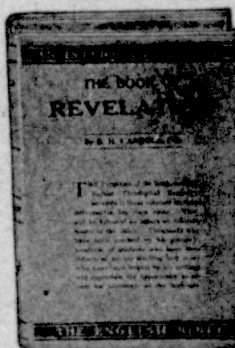
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Ten are awaiting baptism, and some joined by statement and letter. Many say it was the best meeting Sumner ever had.

Fraternally,  
W. R. COOPER.

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While living in Birmingham, Ala., doing evangelistic work, Brother J. D. Ray was my pastor. We were very closely associated for a period of more than two years and during that time both myself and family learned to appreciate and love Brother and Sister Ray.

As one intimately acquainted with him, I commend him to the great Baptist brotherhood of our State as being a man who has proven himself to be thoroughly in active sympathy with every interest fostered by our denomination. Ray is a good preacher. He is a scholar, and most successful organizer and a consecrated leader of men. He is fine help in revival work—binding pastor and people closer together and winning the lost to the Lord Jesus. I am glad to know he is to be one of our Mississippi pastors.

Yours in Him,  
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## WARNING TO FARMERS.

The extreme scarcity of cars constitutes quite a problem to the farmers and the fertilizer manufacturers.

Usually farmers are in the habit of ordering fertilizers a short time before they are ready to haul them or put them into the ground. That is impracticable this year. Those farmers who are late in ordering their fertilizers probably will be forced to plant without any fertilizer.

The fertilizer factories are able to ship promptly, but the railroads are not able to supply the cars promptly. Hence it is a matter of extreme importance that farmers get in their orders as far in advance as possible if they would avoid disappointment in delivery of their fertilizer supplies.

It is not an unusual thing for shipments to be delayed for weeks owing to the inability to get cars. Many cities have been facing coal famines, having only one or two days' supply of coal on hand owing to the car shortage, and this car shortage applies to all classes of cars. Hence every wise farmer will place his fertilizer orders as early as possible, giving the fertilizer factories opportunity to ship whenever they can get the cars to make the shipments.

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## THE GREAT STUDENT CONVENTION.

The second annual convention of the Baptist Student Missionary Movement meets in Louisville, Ky., Jan. 31 to Feb. 4. In many respects this will be the most important convention ever held by Baptists in North America. The key-word or thought

of the convention is, "Baptist students and the world-wide missionary crisis." More than fifty leading Baptist men and women, representing almost every part of North America, will take part on the program.

The morning and evening sessions will be devoted to platform addresses; the afternoon sessions to section conference work. The section conference work will cover a wide range of most interesting subjects. There will be twelve of these conferences meeting during the afternoons of Thursday, Friday and Saturday. We shall be glad to send an outline of this conference work to those interested on request. The subjects for platform addresses cover the most vital phases of the world-wide missionary enterprise, the mere reading of which would stir your soul to its depths. These subjects will be handled by such leaders as Shaller Mathews, Geo. E. Truett, Austin K. DuBois, Henry C. Mabie, J. H. Franklin, E. Y. Mullins, I. J. Van Ness, J. F. Love, L. R. Scarborough, Lemuel G. Barnes, S. J. Porter, Curtis Lee Laws, Clifton D. Gray, and many others which lack of space forbids us to mention, together with some twelve or fifteen of our leading missionaries, representing the most important mission fields in the world.

You should not forget that this convention will discuss and set on foot plans for reaching Baptist students around the world with opportunities for missionary education and missionary enthusiasm, and that it might help you, not only to hear what is said, but to have a part in what is done.

It is clear from the correspondence with Baptist schools throughout the entire country, and Baptist students and teachers in state and private institutions that the interest in the convention is growing more intense each day. If you should go to the convention, then go. If you know of young men or young women who might neglect this great opportunity for inspiration and life-direction it might prove to be the best thing you ever did to help such get to the convention, by stirring up interest on their part, and if necessary aid them financially to go. Life purposes will be formed during the meetings of this convention that will reach into eternity.

The attendance will necessarily have to be limited. Those who purpose to go should write at once to Prof. Chas. T. Ball, Box 995, Fort Worth, Texas, for full information.

Sincerely,  
CHAS. T. BALL.

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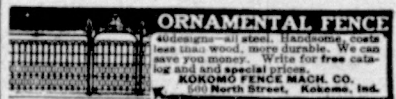
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## NEWS IN THE CIRCLE

MARTIN BALL

Dr. Calvin B. Waller, of the First church, Asheville, N. C., has resigned to accept a call to the White Temple, Portland, Oregon. He will take charge March 1.

Rev. J. W. Mount has left the work at Lake Charles, La., and accepted a call to the church at Rosenberg, Texas. He seems glad to get back on Texas soil.

Pastor W. F. Roberts, of Slater, Mo., has resigned his work and will become superintendent of evangelism in the State of Washington. He is an efficient worker.

The Negroes of the Missionary Baptist General Convention of Texas are in a great campaign to raise \$86,000 for Christian education. That is quite commendable in them.

The First Baptist church, of Tyler, Texas, made their pastor glad by adding \$600 to his salary. A thing like that would make any pastor glad in these days of high prices.

Pastor Norman W. Cox has resigned the Beechmont church, Louisville, to accept the pressing call to Lawrenceburg, Ky. He begins work in his new field at once.

The secretary of evangelism of the Home Board, Dr. Weston Bruner, has accepted a call to the Tabernacle church, Raleigh, N. C. He will supply the church during February and move March 1. Who next?

Pastor Boyce Taylor, of Murray, Ky., celebrated the twentieth anniversary of his pastorate with that church. His work there has been in many respects marvelous. His labors have been abundantly blessed.

Governor S. J. Catts, of Florida, who is a Baptist preacher, opposes Roman Catholic aggression in American politics. He excluded punch from the inaugural banquet and declined to attend the inaugural ball.

Captain John Barleycorn has been given some heavy blows recently and the old fellow is staggering much under the jolts. Tennessee and Arkansas have gone "bone-dry" through the work of the two legislatures.

The church at Versailles, Ky., has secured Rev. M. D. Austin, of Dyersburg, Tenn., as pastor. The brethren in Kentucky are rejoicing to get him back to his old home and Dyersburg regrets to lose such an efficient worker.

Dr. Duke, of Tampa, prepared strong resolutions concerning the Funston affair with Dr. Gambrell, and they were presented to the Florida Convention and unanimously adopted. All the conventions have now spoken out.

There has been much said in some of the papers as to whether Lloyd George, England's great premier, is a Baptist or a Campbellite. He claims to be a Baptist, and it appears to us he should know. But the two denominations over there are almost identical. Any way will do for us. It is too far away to fuss about.

A brother writes us complaining about the way the churches are treating him because he is getting old. We have a sly suspicion that he has somewhat neglected his pulpit preparation—and other obligations resting on a minister of the Word. We know nothing of this from experience and so will have to let the old preachers advise.

Founders' Day at the Louisville Seminary was observed January 11. Drs. S. M. Province and C. C. Brown were the speakers. They were introduced by Dr. W. W. Landrum, who said, "I know these lads." He and Dr. George B. Eager were seminary mates at Greenville, S. C. This scribe was with them also. It was a great occasion.

Rev. S. E. Tull, Temple, Texas, is successfully working the budget plan in his church and says that the finances in his church were managed better and more successfully in 1916 than ever before. The total receipts were \$15,519.11. He has proven the feasibility of the plan and urges all to adopt it.

Rev. Fleetwood Ball, of Lexington, Tenn., has been dangerously ill of erysipelas for two weeks, but is recovering slowly now. This accounts for the absence of circle notes last week. This scribe was at his bedside for a week.

That is a wonderful proposition of the Sunday School Board to donate \$100,000 to ministerial relief, if the Southern Baptist Convention will appoint a commission to raise a fund suitable for a cause of such supreme importance. That looks good to us.

The First church, of Dallas, Texas, made a freewill offering to various interests of the Master's kingdom during 1916 of \$100,440.80; of this only \$19,043.88 was for local church expenses. The deacons think this the greatest freewill offering made by any church in one year.

We extend to Dr. R. A. Kimbrough our most cordial welcome to our goodly land. We all know him and love him. The saints at Vicksburg will soon wonder how they have gotten along this far without him. Glad he is back to work with our royal brotherhood of preachers and laymen.

Missionary J. G. Chastain, so well known and loved in Mississippi, has recently opened a work among the large numbers of Mexicans in Houston, Texas. The Houston City Mission Board has built a large tabernacle for the Mexicans and Missionary Chastain is conducting a meeting in it.

The committee of five appointed by the Georgia Convention to raise the \$500,000 indebtedness on their schools, has divided up the work and formed several districts, one manager in the northern and one in the southern part, with Mr. C. J. Hood, of Commerce, in charge of the whole. They mean business.

The Florida Baptist Convention recently closed a most interesting convention, held at Orlando. Brother Frank Bentley, of Tampa, was chosen president; Dr. C. L. Collins, of Deland, secretary. Dr. Wallace Wear preached the sermon. The present debt of the State Board was \$1,773.57. The next session will be held at Tallahassee.

### THE VALUE OF ONE VOTE.

In 1801 a change of one vote in the Electoral College would have made Aaron Burr president of the United States in the stead of Thomas Jefferson.

In 1811 the question of war with Great Britain was the issue, the Federalists being the peace party and the Republicans being for war. It is related that in a close district in Rhode Island a Federalist farmer was hurrying to vote just before the closing of the polls, when he stopped on his way to loose one of his pigs



which had been caught between the planks of his fence. His efforts to release the pig delayed him until a few seconds after the polls closed, and the war candidate was elected to the legislature by one vote, and when the legislature met a war United States senator was chosen by one majority, and then, in the Senate, a proposition upon which the declaration of war against England turned was carried by one vote.

It is also said that General Andrew Jackson was nominated as major-general and confirmed by one vote, thus giving him the opportunity of winning the battle of New Orleans and subsequently the presidency of the United States.

In 1839 Edward Everett was defeated by Marcus Morton for governor of Massachusetts by one vote in a total poll of 100,622. This election is referred to by Mr. Ritter, but he does not mention the more interesting fact that Edward Everett was at that time considered a bright presidential possibility, and this defeat by only one vote put him out of the running for president.

In 1846 the tariff reform bill, an act of the greatest financial and economic significance, was carried by the breaking of a tie in the Senate by Vice-President Dallas.

In 1868 one vote saved President Johnson from impeachment. John Garland Pollard, in Religious Herald.

### "WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or grey hair in your head? Did it not make you wish that you too had kept your hair carefully and could hear similar compliments passed on you? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking your dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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## CHRISTIAN SCIENCE.

A doctor of Lexington was called to see a woman who had given birth to a child. The husband being a Christian Scientist, refused to have a doctor until some of his neighbors interceded in behalf of the life of his wife. When the doctor did arrive, he frankly informed the husband that had he been called earlier he could have readily cured his wife, but that it was now too late, and that she would be an imbecile for life. We requested the physician to allow us to publish the story, but he refused, on the ground that he did a large practice among Christian Scientists. We personally know several of this cult in Lexington, and know that they have resorted to the physicians. We also know that one of the most prominent members read Mrs. Eddy's "Science and Health with Key to the Scriptures," to a blind kitten in order to restore sight to the kitten. In another instance, in Lexington, we were visiting a young woman who was dying with tuberculosis. Shortly before her death, one of these Christian Science "healers" visited the home and insisted that nothing was the matter with her, and promised for the consideration of five dollars a week to have her perfectly well again. We buried the body and the "healer" secured the cash.

In still another instance one of these healers sent a bill for \$15 to

a poor negro woman for absent treatment. All of these cases occurred in Lexington, Kentucky, U. S. A., and when the committee is chosen we will be glad to offer the proof for each case.

We must respectfully decline the kind invitation to visit his "office in Louisville." It would be a shame to trespass on the time of one who is as "busy" as he claims to be.

We are in hearty accord with the statement that Christian Science is entitled to be judged by "its fruits." This is precisely what we have been trying to do, but our friend is too "busy" to show us the "fruits." The only fruits of this accursed tree are the upas flower and the apples of Sodom, and, therefore, it is to the interest of the satellites of this sinful science not to introduce them in evidence. Many of the victims of this Satanic science are now in lunatic asylums and cemeteries, and cannot be conveniently produced.

It sounds a little strange to hear our friend speak of those who have been restored from lives of "sickness and sin," when, according to his own belief, there is no such thing as sickness and sin. How can one be cured of something that does not exist? It seems impossible for one of these curious creatures to discuss his faith without flatly contradicting himself.

Now, then, the followers of this unfumigated fad have had a fair opportunity to demonstrate the truth of their contention, and with all necessary expenses paid by another. They have deliberately refused the offer, for the best of all reasons, they well know they cannot stand the test. Let them frankly confess they have been caught in their chicanery, and dared not attempt a defense.

All too long this murderous mess has been palmed off on a long-suffering public, and it was needed that some one should call the sorcerers to an account. This we have done, at the expense of the friendship of a few of the followers of Mrs. Eddy. The greater the pity that anyone should choose for a titular divinity a woman, whose relations with Mr. Frye were, to say the least, exceedingly indiscreet, who, bankrupted a home, by coming between a wife and husband; whose own son, owing to inhuman treatment, hated her, and whose adopted son denounced both her and her teaching. Selah! — Western Recorder.

The guests at the boarding table, says the St. Louis Star, were discussing diets.

"I lived on eggs and milk for two months," remarked one lady, "and I actually gained ten pounds."

"And I," said a gentleman, "lived for more than a year on nothing but milk, and gained in weight every day."

"Mercy!" came the chorus. "How did you manage to do it?"

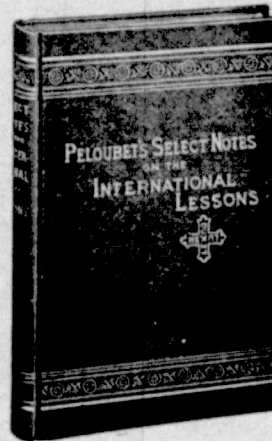
The gentleman smiled. "I cannot say that I remember," he replied, "but I presume my method was similar to that of other babies."

## STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

## Sunday School Helps For 1917



### Peloubet's Select Notes

on the International Lessons

Price, \$1.15 net;

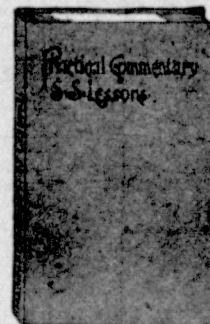
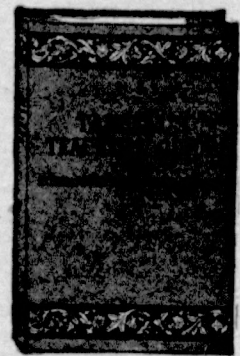
Postpaid, \$1.25

### Tarbell's Teachers' Guide

to the International Lessons

Price, \$1.15 net;

Postpaid, \$1.25



### Arnold's Practical Commentary

on the International Lessons

Price, 50c net;

Postpaid, 60c

### Coon's Self-Pronouncing Sunday School Commentary

Price, Cloth, 25c, postpaid; Morocco, 35c postpaid

### Torey's Gist of the Lesson

Price, 25c postpaid



## The Baptist Record Book Store

Jackson, Mississippi

### Get the Habit of Drinking Hot Water Before Breakfast

Says we can't look or feel right with the system full of poisons.

Millions of folks bathe internally now instead of loading their system with drugs. "What an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe these hot water enthusiasts.

There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys and the thirty feet of intestines of the previous day's waste, sour bile and indigestible material left over in the body which if not eliminated every day, become food for the millions of bacteria which infest the bowels, the quick result is poisons and toxins which are then absorbed into the blood causing headache, bilious attacks, foul breath, bad taste, colds, stomach trouble, kidney misery, sleeplessness, impure blood and all sorts of ailments.

People who feel good one day and badly the next, but who simply can not get feeling right are urged to obtain a quarter pound of limestone phosphate at the drug store. This will cost very little but is sufficient to make anyone a real crank on the subject of internal sanitation.

Just as soap and hot water act on the skin, cleansing, sweetening and freshening, so limestone phosphate and hot water act on the stomach, liver, kidneys and bowels. It is vastly more important to bathe on the inside than on the outside, because the skin pores do not absorb impurities into the blood, while the bowel pores do.



# 10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach,  
Sluggish Liver and Bowels—They  
work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

## YOUR TOMATOES FREE FOR THIS YEAR

Write today and we will send you free a package of the season's favorite tomato seeds, **MIXSON'S EARLIEST OF ALL**. It is a beautiful, delicious, smooth, pink, tomato, is very hardy, and the most popular tomato for early planting. A strong, vigorous grower and fruits heavily. One of our most popular sellers. We will also send you postpaid a free copy of our 1917 illustrated catalogue, containing excellent bargains in high-grade garden seeds; and our pamphlet on Beautifying the Home Grounds. Write today.

W. H. MIXSON  
SEED CO.  
Mail Order Dept.  
Charleston, S. C.

**MIXSON'S  
EARLIEST OF ALL  
SMOOTH PINK**

## LADIES! DARKEN YOUR GRAY HAIR

Use Grandma's Sage Tea and Sulphur  
Recipe and Nobody  
Will Know.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is messy and out-of-date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

### What is LAX-FOS?

LAX-FOS is an Improved Cascara, (a tonic laxative), pleasant to take. In LAX-FOS the Cascara is improved by the addition of certain harmless chemicals which increase the efficiency of the Cascara, making it better than ordinary Cascara. LAX-FOS is pleasant to take and does not gripe nor disturb the stomach. Adapted to children as well as adults. Just try one bottle for constipation. Price 50 cents.



**POCKET S. S. COMMENTARY**  
For 1917, SELF-PRONOUNCING Edition on Lessons and Text for the whole year. Right to the point practical HELPS and Spiritual Explanations. Small in Size, Large in Suggestion and Fact. Daily Bible Readings for 1917, also Topics of Young People's Society, Motto, etc. Red Clo. 25c, Mor. 35c, Interl. for Notes 50c, postpaid. Stamps Taken. Agents wanted.

The Baptist Record,  
Jackson, Miss.

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

## OLD AND NEW THEOLOGIES.

The new theology emphasizes the universal, while the old emphasizes the exceptional elements in Christianity. To the new Christianity tends to become one with all religions in essential principle, although superior in its degree of attainment. To the old the exceptional revelation in Christ and miraculous self-manifestation of God are emphasized. The old frankly and fully recognizes the supernatural elements in the gospels, including the resurrection of Christ. The new is fond of softening these claims in all possible ways and insists that the "modern mind" can best be influenced by waiving issues of this kind. The motive of the new is the desire to deal tenderly with modern scientific forms of unbelief; that of the old is to preserve unharmed the great verities of the spiritual life.

Again the stress of the old theology has been upon life as a probation; of the new upon life as an education. Clement of Alexandria belonged to the "new" school of thought. His work entitled the *Pedagogue* dealt with Christianity as God's method of educating the race. Moderns who adhere to this type of thought follow him in his elaborate account of education as God's fundamental method with man. From this naturally arises the divergent estimates of evangelism. Men of the new school are critical in their attitude, while those of the contrary party strongly defend evangelism. With the latter conversion and regeneration naturally seem important, while the former exalt education and Christian nurture.

This leads straight to a more radical antithesis. The new and the old do not agree in their conceptions of sin. To the old sin is a hereditary principle, but manifests itself in a life of outward transgression and inward alienation from God, and requiring Christ's atoning work for remission and justification. To the new sin is ignorance or immaturity or both. It requires no objective atonement as a ground of forgiveness. God forgives freely any sincere penitent. Enlightenment in moral truth removes ignorance. Education saves. Sin is a stage in man's ascent to God. The fall was only a fall in the sense that the sin-consciousness arose and attained an acute stage.

It appears thus that the old theology and the new estimate human nature by divergent standards. The old tends to make prominent man's unlikeness; the new his likeness to God. The old dwells on the disaster that sin brought; the new stresses man's capacity to rise above sin. Thus with one human ability is a controlling thought; with the other human inability. With the new man is already a son of God. All he needs to do is to claim his sonship and enter upon his divine heritage. With the old man must acquire sonship through faith in Christ and regeneration by the Spirit.

Again the old advocates what is known as an "immanent" Trinity, a three-fold distinction in the divine nature; the new an "economic" or "modal" Trinity, or a three-foldness of manifestation. With the new God's immanence or indwelling in

man and nature is made controlling. The old recognizes immanence, but also makes the transcendence of God essential. The old has held that righteousness is controlling in God's dealings with men; the new makes love supreme.

As to Jesus Christ the old theology insists upon his deity in some real sense; the new is content with the view that he was the supreme man filled with God to the limits of human capacity. Schleiermacher, the greatest modern of the new school, made Jesus a miraculous man filled with the consciousness of God. The old makes Jesus Christ the object of faith; the new makes him chiefly the inspirer of faith. To the new Jesus teaches the way to God; to the old he is the way. To the old he ministers first to our sin-consciousness through his atonement. To the new he calls us merely to realize his own filial consciousness.

This leads to the contrast of view as to the atonement. To the new school the atonement of Christ was the expression of God's love to evoke our love. To the old it was this and more. It was also a method of influencing us which had full respect to the ends and requirements of righteousness and the needs of men held in bondage to sin.

The old theology has stressed justification by faith. The new insists upon salvation by character. The new disparages the "juridical" conception of the old by contrasting it with its own alleged "ethical" conception of salvation. The old retorts by the claim that it alone retains the moral and spiritual forces that are causally related to the required character.

Once more, to the old theology the Bible is an objective authority in religion; to the new the Christian consciousness is final.—Watchman-Examiner.

## THREE SERMONS ON "THE SIGNS OF THE TIMES."

This pamphlet contains three sermons by Rev. L. E. Hall, of Hattiesburg, Miss., for thirteen years pastor of the First Baptist church, and 35 years in Southeast Mississippi. They are on one text (Mt. 16:3) with three subjects: Business and the Bible; Society and the Bible, and The Church and the Bible. They were preached in various churches in Hattiesburg, and most intimately concern the present world conditions and will deeply interest those who are students of the times. And they are with it all interpretations of the Bible. They contain 49 pp, and may be had of the author for actual cost—fifteen cents.

Bacon—"I see a preacher out West delivered a sermon from an aeroplane. What do you think of that?"

Egbert—"Why, I think the sermon was over the people's heads."—Yonkers Statesman.

## Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless Child Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

# CONTINENTAL MUNGER SYSTEM GUNNIN

THERE will be plenty  
of cotton to gin this  
year.

With many ginners it will be a question of ability to handle all the cotton offered. The answer is in THE OUTFIT.

Continental Ginning Machinery and the Munger System give the ginner just what he ought to have—the world's standard outfit, LOCALIZED for his territory, and INDIVIDUALIZED for his trade.

He gets exactly the kind of gins needed for the cotton grown in his section, with everything else arranged and adjusted to make the most of any unusual conditions under which he may have to operate.

Let us begin planning your outfit at once. Write the nearest Continental Sales Office.

## CONTINENTAL GIN COMPANY

### SALES OFFICES:

Atlanta, Ga., Birmingham, Ala., Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

## TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

## GALL STONES AVOID OPERATIONS

(No Oil) No more Gallstones! Back, Side or Shoulder; Liver Trouble, Stomach Misery, Headache, Colic, Gas, Bloating, Heartburn, Constipation, Piles, Catarrh, Nervousness, Bile, Jaundice, Appendicitis. These are common Gallstone symptoms—can be cured. Send for home treatment MEDICAL BOOK on LIVER, STOMACH, GALL TROUBLES & APPENDICITIS. FREE

GALLSTONE REMEDY CO., Dept. J-11 210 S. Dearborn Street CHICAGO

## ECZEMA

Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from SHUPTRINE COMPANY, SAVANNAH, GA.

## CABBAGE PLANTS

Frost-proof; millions now ready for shipment. 500 postpaid, \$1.10; 1,000 postpaid, \$2.60. By express collect, 1,000 to 10,000, \$1.25 per thousand; 10,000 and over, \$1.00 per thousand. We ship the same day order is received. Albany Plant & Seed Company, Albany, Ga.



## DEATHS

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### MRS. SUSAN A. BARNETT.

On January 5th, the death angel visited the home of Mr. George Barnett and took away his devoted wife.

Mrs. Barnett was born in Rankin county, January 16, 1840. She was married to Mr. George Barnett at the age of sixteen. To them were born four children, three of whom remain to mourn her death, and there remains a broken-hearted husband now in his eighties. Mrs. Barnett was one of the oldest members of the Cato church, having joined that church when fourteen years old. While on the bed of affliction, her prayers were that she might be patient and the Lord's will be done. Her devotion to her husband and children was constant. While her loved ones feel keenly the loss they have sustained, they can rejoice in that she has gone to the realms of everlasting glory. Her pastor,

J. E. KINSEY.

### BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,

Box 18D, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please write distinctly)

### "LIFE" CONTEST.

The humorous journal, "Life," since the enactment of anti-liquor advertising laws, has published a "dry states edition," in which the liquor advertisements are replaced by an advertisement beginning, "Are you curious?" Recently "Life" offered a prize of \$500 for the best criticism of the magazine. The following is of the answers in order:

No. 12.

Birmingham, Ala.

When I open the pages of "Life" the first advertisement my eyes rest upon begins, "Are you curious to know what is in this space in the regular edition of 'Life'?" We cannot tell you here. It's against the law in this state."

I am not curious; I know.

For sixteen drab years I was the wife of a drunkard. We are childless. I gave birth to one living child that died in infancy; then came one still-born, and after that years of suffering. I have heard my husband rave like a madman, drive like an idiot. I have known hunger, have felt the blow of a drunkard's fury.

Six years ago a change came; he drinks no longer, and is today a sober man.

You offer a prize of \$500 for a criticism of "Life." Not for \$5,000 would I forego the satisfaction of telling you how I loathe a magazine that will publish a liquor advertisement. Not for \$5,000,000 would I go back to the day when your bold headlines, "Are you curious" would have the power to lure my husband on to drink, drink, drink.

An Alabama Woman.

### AN OPPORTUNITY.

Figures at hand from the U. S. Department of Agriculture show a marked decrease in the yield of the 1916 crop. Cotton fell short of normal approximately 1,497,489 bales; Corn 411,027,000 bushels; Wheat 403,948,000 bushels; Oats 311,180,000 bushels; in fact, tobacco and sweet potatoes were the only crops to show an appreciable increase over last year's production. These figures obtain increased importance through two accompanying conditions. The European War brings added demands, while prosperity at home tends to enlarge consumption. The existing conditions offer every incentive to the farmer to increase his acreage to the utmost, and enlarge his yields. The profit on all he grows is almost assured for this year.

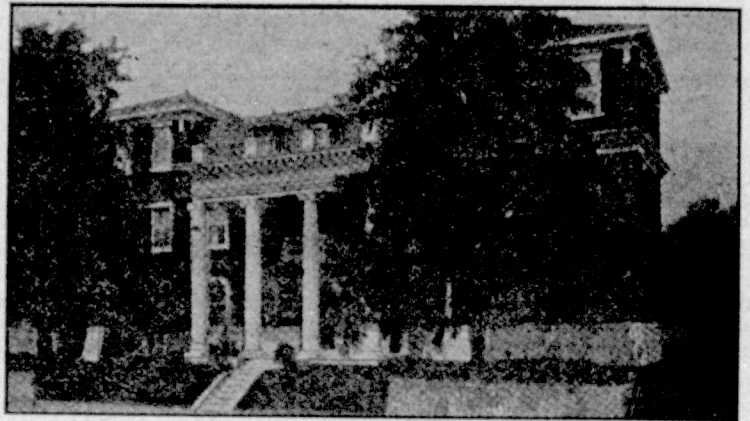
The Southern farmer is certainly entitled to his share of these evident increased profits in farm products, and should insure his profits by looking about him at his successful neighbor, and learn his methods of success. The large prices for his products should make him try and increase his yields per acre. Better cultural methods, better seed selection, diligent and up-to-date farming, together with more liberal applications of high grade fertilizers, will, without a doubt, increase the yield of the Southern farms. Our farmers should awake to the golden opportunity about them. If they do, then that "wave of prosperity," so long looked for, in some sections of the South, will flood us.

### ORDINATION.

Last Wednesday afternoon a number of brethren met in the Baptist church to examine Brother N. R. Drummond for ordination to the gospel ministry. The fellow brethren composed the council: Rev. Zeno Wall, pastor of the Clinton Baptist church; Rev. T. D. Cox, and Rev. W. M. Bostick, Columbia; Rev. R. Drummond, New Hebron, who is a veteran messenger of the cross. Rev. Zeno Wall was chosen moderator and Rev. T. D. Cox, secretary.

After examining Brother Drummond as to his Christian experience, call to the ministry, and to the fundamental doctrines, the council recommended his ordination.

Few churches at ordination services have the spiritual uplift that was ours, the hour Brother Drummond was ordained. There was present a splendid congregation, though it was a mid-week hour. Brother Drummond for years has interwoven his life into the whole of the life of Columbia and Marion county.



THE JACKSON SANATORIUM, Jackson, Miss.  
(Opposite the West Side of the Governor's Mansion)

A modern hospital, thoroughly equipped, especially for Surgical Cases. Open to all the Doctors and every patient regardless of creed or religion. Homelike comforts. Annex for colored patients.

Graduate Nurses Furnished the Public on Application

DR. JULIUS CRISLER, Surgeon in Charge, Jackson, Miss.

A BOOK THAT HELPS FIT MEN AND WOMEN FOR LEADERSHIP

## Personal Power

By KEITH J. THOMAS

Here is a book that clearly points out ways to develop will-power, mental concentration, and winning personality. A careful reading of it will immensely increase the capacity for achieving bigger financial and intellectual success. There are practical directions for strengthening the faculty for reading men and understanding human nature, and the basic impulses that move men to definite action.

Judge Elbert H. Gary says: "This is a well written, strongly expressed book, and will have a good influence upon all who read it, particularly young men. More books like it should be published and read."

Cloth, Over 300 pages. \$1.75 net; average carriage charges, 12c.

The Baptist Record, Jackson, Miss.

He has been a deacon of the Baptist church for thirteen years, has served as superintendent of the Sunday School for twelve years. He is one of the most beloved men in this entire section. He is the leading spirit in the denominational life of Mississippi. For these reasons and many others great interest was taken in this service.

Brother Zeno Wall was at his best in the delivery of the ordination sermon. He took for his text Deut. 32:11, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." This was an unusual text for such an occasion; it was also an unusual sermon. Forcibly did the preacher show how God tears up the home-nest, the family-nest, and the national-nest. It was so applicable to Brother Drummond's life. For he is engaged in a splendid business and has a beautiful home. It was a high hour for soaring souls.

Never have we experienced deeper spiritual moments than when Brother Drummond, the father, who himself for thirty-five years has boldly and faithfully heralded the "good news" of his Master, presented the Bible with well chosen words, and a tone of deep concern and affection.

His pastor had the joyous privilege of delivering the charge. The charge consisted of three words (1) Make

God the passion of your life; (2) like Jesus relate yourself to the whole of life; (3) like Jesus be an approachable minister.

After the ordination prayer and the laying on of hands, the doors of the church were opened, and the climax of the service was reached, when Mrs. Drummond, who has been one of the most faithful, loyal members of the Methodist church, stepped out and identified her life with the Baptist church. This was an excellent spirit, one that all will commend.

We predict for them a bright career in the ministry of our Lord Jesus Christ. We commend them to the brotherhood as the most efficient, faithful, loyal workers we have ever known. The Lord bless them and cause His face to shine upon them.

W. M. BOSTICK.

## Engraved Wedding Invitations

TUCKER PRINTING HOUSE  
JACKSON, MISS.

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION